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State Missions Night Challenge To Win World Extends To Mississippi

By Tim Nicholas

Southern Baptists are "in the business of snatching prey from the mouths of lions." This is a description of Baptists' evangelistic responsibility by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

He told the audience during the special convention session on state missions that it took boldness in the early church when New Testament Christology was congealing. "We're trying to do something bold — to move into the arena where Satan like a roaring lion seeks whom he may devour."

The prey snatching refers to winning lost souls to Jesus Christ through a personal witness. And this continued responsibility given by Jesus is being resounded in a Southern Baptist Convention-wide emphasis called "Bold Mission Thrust."

The emphasis, which was explained during the state missions night session, includes offering the gospel message to the entire world by the end of the century, and to the nation by the end of the decade, plus making a new Testament fellowship available to everyone in the nation by the end of the decade.

Kelly told of the challenge to Mississippi Baptists. "When we began thinking of all the lost men in our state, we knew the white community could not win the black community, and the black community could not win the white community."

"So out of the predicament of man and the providence of God, came a solution," said Kelly.

He told the audience to reserve the evening of March 23, 1979. That will be the date of a joint black and white rally to kick off simultaneous revivals in black and white Baptist churches all over the state in April of 1979.

Prior to the rally, the black and white Baptists will be offering regional evangelistic training sessions in witness techniques.

This joint evangelism strategy which includes participation by several black Baptist conventions and the white Mississippi Baptist Convention, is co-chaired by Kelly and by Richard Porter, pastor of the Owens Chapel Missionary Baptist Church in Columbia and president of the East Mississippi Missionary Baptist Convention.

Porter was on hand to speak to the convention. Kelly had earlier spoken to Porter's convention.

"We've come to challenge you," said Porter, "when we are talking about boldness, we aren't talking about black and white Baptists so bold

they knock on doors together.

"We've inherited some unhealthy relationships," he said, "but the New Testament is filled with ways out of that entrapment." Only the power of Jesus Christ can change a man to love his neighbor as he loves himself.

"We are brothers by creation and we want to make Mississippi a better place to live in by demonstrating that we do have that love of God in us and we are willing to share that love."

After Porter spoke, the executive secretary of the Southern Baptist Executive Committee, Porter Routh, gave some salvation statistics. "Last year it took 33 people to win one person to Christ. That's just plain hogwash. The fact is, there are about 30 who never make any effort to win one to Christ."

"I have a conviction," he said, "we're not going to have a better world until we have better men, and we're

not going to have better men until they're redeemed by the blood of Jesus Christ."

The evening session closed with a multi-media production which dealt with the need for Baptists to answer the call of God to witness with their lives. Then a special issue of the Baptist Record was distributed.

Convention Wrap-Up

State Baptists Decry IRS Church Intrusion

Messengers to the 1977 Mississippi Baptist Convention meeting in Jackson, Nov. 15-17, unanimously passed a resolution protesting what they called an "administrative intrusion

into the freedom of religious life in America."

In addition, the conventioners re-elected Robert Hamblin, pastor of Harrisburg Baptist Church in Tupelo, and passed an \$8,636,000 budget, 32 percent of which is to go to Southern Baptist causes outside the state.

The intrusion referred to in the resolution is the 1977 regulation by the Internal Revenue Service which attempts to define what is an "integrated auxiliary" of a religious body. An integrated auxiliary, as pertains to religious denominations, is basically one that is exclusively religious in nature.

Essentially, the IRS has decided that "any function that is carried on by a religious body that has a similar counterpart in secular society cannot be classified as an integrated auxiliary," according to Lewis Nobles, president of Baptist-related Mississippi College, who spoke for the resolution. These institutions which may not be considered exclusively religious include Baptist college, children's homes, and some church day care work.

The resolution called the regulation a violation of the United States Constitution. It directed Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board to communicate the opposition to the President of the United States, the Congressional delegation of the State of Mississippi, and the Commissioner of the IRS.

In other action, the convention, with 1,139 registered voting messengers, passed a resolution concerning family relationships which affirmed that "the restoration of happy and biblical family relationships is one of the most critical moral imperatives of our times." In addition, messengers passed a resolution in appreciation to all concerned with making the convention a successful one. All three resolutions will be presented in next week's issue of the Baptist Record.

Other officers elected were: first vice president, Truitt Roberts, minister of music for First Baptist Church in Starkville; second vice president, B. B. McGee, pastor of Unity Baptist Church in Attala County; recording secretary, Joe Odle, retired editor of the Baptist Record; and Paul Harwood, former pastor of Lyon Baptist Church in Lyon.

All five officers were elected unanimously.

An amendment to the constitution was proposed by Gerald Buckley, of Natchez, chairman of the committee on Constitution and Bylaws. The proposal would change the composition of

the membership of the Christian Action Commission: ARTICLE XXI, Section 1, to be amended by substituting "fifteen" (15) for "twelve" (12) members, and to add "with not more than nine (9) being either ordained ministers or lay persons."

The stipulation as to lay/minister ratio to be phased in as the current Commission members' eligibility expires. Action on this will be taken at next year's session of the convention.

Messengers voted on the last day of the convention to send telegrams of congratulations to singer Anita Bryant, and of appreciation to the Florida Citrus Commission for renewing Miss Bryant's contract as spokesperson for the growers. Miss Bryant's contract renewal had been in doubt because of her identification with the homosexual rights issue.

The Mississippi Education Commission received permission for Mississippi College to transfer property on which the proposed School of Law will be built, to the city of Clinton. In return, Clinton would issue up to \$1.5 million in bonds to pay for the building of the school. The school would lease the property from the city until the bonds are paid off and then the property would revert back to Mississippi College. Site for the law school has not been determined. In addition, messengers approved sale of some Mississippi College property to First Baptist Church of Clinton. This is the lot which included the former FBC parsonage.

The 1978 Mississippi Baptist Convention will be held Nov. 14-16, at First Baptist Church Jackson, with Joe McKeever, pastor of FBC, Columbus, preaching the annual sermon. Jim Keith will be alternate.

Blessed Be The Day

As I see
Autumn's trees offer
their showcase of leaves
colored amber, crimson, bronze
I know
summer is over.
Wild flowers bloom
in purple and gold;
the harvest has been gathered
before winter winds blow.

This is the time
when America celebrates
a day of Thanksgiving,
honoring the past,
expressing gratitude
to God
for blessing
so land, these people
so let us
remember to
"give thanks unto the Lord,
for he is good:
because his mercy
endureth forever."

— Eunice D. Barnes

'Tell' Witness Machines Offer Training Help

ATLANTA — Despite only word-of-mouth publicity, TELL Witness Training seems off to an exciting start. "We've had more responses than we could keep up with," said Bob Saul of the Home Mission Board.

Saul, director of the Personal Evangelism Department and originator of TELL, said he hopes to have 500 TELL units in the field by the end of the year.

TELL, an acronym for Training for Evangelistic Lifestyle and Leadership, combines a multimedia training kit with a delivery system called TELLset (trademark).

In the first month, 142 TELLsets were distributed, including 39 owned

by associations. In addition, Saul said, the department expected to field another 56 within 30 days. The Mississippi Baptist Evangelism Department has one on order.

"The response has been overwhelming to say the least," said Saul.

Testing in 32 churches resulted in modifications and an extensive validation process proved its workability, he said. Saul hopes the system, now available, will "fill the gap in witness training."

TELL Witness Training costs \$747.00 for "on the average of 27 hours of training."

The TELL process involves three aspects of informal/individualized training — issue-decision training, competency-based training and modular-response training.

"Anyone can teach this way without the equipment if you know what you're doing and have the training," Saul emphasized.

Saul intended to train workers in the process personally. "We quickly saw that we were not able to do this on a massive basis because we didn't have enough people or money," Saul said. He turned to a delivery system as a supplementary way of presenting the training.

The TELL Witness Training process was evaluated by 102 churches who tested the system for a minimum trial of four months. Nearly all the churches were pleased with the project, Saul said.

The Personal Evangelism Department provides training at the invitation of states or associations.

Training teams provide the six hours (one day) of instruction in leadership training.

But a church must meet some requirements before the department will allow the use of the process.

—The church leadership, the pastor and preferably one or two lay persons, must attend a leadership training event sponsored by the HMB.

—The church must have access to a TELL kit and delivery system (TELLset).

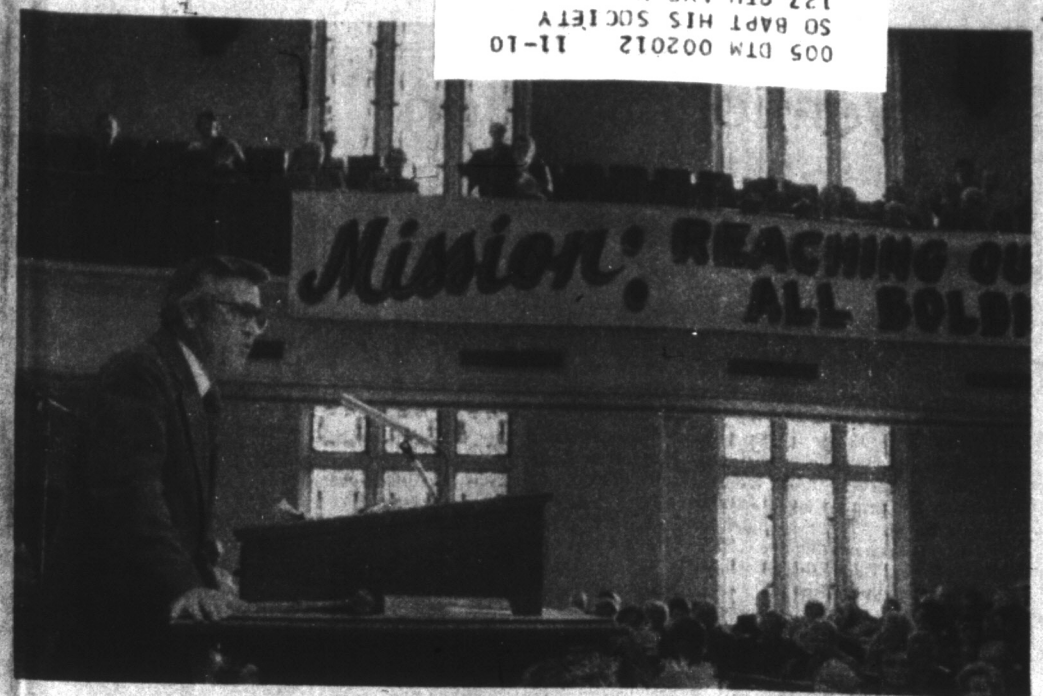
—The church must develop its own plan within the local church to use the process.

The last two hours of the six-hour training session build in an action plan for use in the church.

Contents cover three types of witness training: lifestyle witnessing, assignment witnessing and specialized witnessing.

The assignment witnessing kit will be available Dec. 31. Specialized witnessing kits are being brought out in segments. In progress are kits on

(Continued on page 6)



Robert Hamblin, convention president, delivers president's address.

(Tim Nicholas Photo)

NOV. 29 1977



Convention Officers

New Mississippi Baptist Convention officers are (front row left to right) B. B. McGee, second vice president, pastor of Unity Baptist Church in Attala County; Truitt Roberts, first vice president, minister of music for First Baptist Church in Starkville; and Robert Hamblin, president, pastor of Harrisburg Baptist Church in Tupelo. (Second row left to right) are Paul Harwood, assistant recording secretary, former pastor of Lyon Baptist Church in Lyon; and Joe Odle, recording secretary, retired editor of the BAPTIST RECORD.

Terrorists Victimize Missionaries In Asia

RICHMOND (BP) — Two Southern Baptist missionaries were released unharmed after becoming victims of separate acts of terrorism in Thailand and the Philippines.

The first incident, involving a missionary and a national pastor in Thailand, may have been harassment due to good response to the gospel in the area, according to William R. Wakefield, the Southern Baptist Foreign Mission Board's secretary for Southeast Asia. Money seemed to be

the only motive for the Philippine incident, which involved a bus load of people.

Although Southern Baptist missionaries are serving in 89 countries throughout the world, including some areas where there is terrorist activity, very few missionaries have ever been victimized, Wakefield said.

The Thailand incident occurred in a rural village. Missionary Jack E. Mahaffey and Pastor Sathip found a log blocking the road. As soon as Mahaffey stopped the car, men with knives and guns emerged from surrounding bushes. He and the pastor were jerked from the car and robbed of watches, money, a driver's license and a Bible. They were then forced to walk through jungle for several kilometers.

While being herded through the jungle, the two repeatedly were asked what they were doing there. The national pastor replied they were telling others about Jesus.

One man in the group wanted to kill them, but was restrained by the others. He did fire his gun in the air. Eventually they were released and given enough money to get home. They were told the car would be held for ransom, but police found it abandoned and returned it.

In the Philippines, Samuel M. Waldron was on a bus trip home to Iligan City. Waldron, who fell asleep, woke up to see a man holding a grenade about two feet from his head.

The bus had stopped and the driver was being replaced. As the bus started rolling again, the new driver's cohorts, the one with the grenade and two with revolvers, systematically searched and robbed everyone on the bus. Waldron lost his watch and about \$20.

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Week of Prayer for Foreign Missions
December 4-11, 1977
Lottie Moon Christmas Offering
National Goal: \$84,000,000

Compere Honored

Lowrey Compere, left, was honored by the Mississippi Baptist Convention last week for his 22½ years of service as president of Clarke College. He was presented a plaque by Joe Tuten, right, chairman of the Christian Education Commission. Mrs. Compere stands at center.

Convention Sermon . . .

Bold Vision

By Carl Savell

"Behold I say to you, lift up your eyes, and look on the fields, that they are white for harvest" (John 4:35b).

Nothing has gripped my heart and mind in the past 20 years as much as what I have been hearing about Bold Mission Thrust. The challenge to share the good news that Jesus saves with every person on planet earth by year 2000 is a fantastically Bold Vision. To meet the support challenges that will be needed to undergird this bold venture, such as doubling Cooperative Program gifts by 1982 and twice more before the twenty-first century, is mind boggling. Envisioning the doubling of our career mission forces at home and abroad is within itself almost incomprehensible. On top of all that, to contemplate a Mission Service Corps of 5,000 volunteers to be called out, trained, and put to work over our world by 1982 is in itself Bold Vision.

Why not? God has been calling on Baptist young people to fulfill the prophecy of Joel that "your young men shall see visions" since 1791 when a young Baptist by the name of William Carey shocked a Baptist Association out of their lethargy with Bold Vision. Torbet says that "William Carey was the heart and soul of the initial missionary enterprise of the Baptists. It might not be too much to say that in the early days, he was the movement." Upon watching the association of Baptists respond to his great sermon in a ho-hum manner, "Expect Great Things From God, Attempt Great Things For God," Carey's urgent question to Andrew Fuller made the difference. "Is there nothing again going to be done, Sir?" That, my friends, was the heart cry of a man with Bold Vision. It seems to me that Bold Vision was introduced to our world a long time before Carey. The visionary was Jesus of Nazareth! He had the vision of reconciling the whole world to God.

As his disciples were whispering under their breath about His talking with a Samaritan woman in public, He said to them, "His desire that they might see the world as He saw it. As the Samaritan throng converged on Jacob's well at Sychar, Jesus said, 'Behold I say to you, lift up your eyes, and look on the fields, that they are white for harvest' (John 4:35b).

It is obvious that what Jesus saw that day and what His disciples saw were miles apart. The disciples had cultural and religious hangups that severely hindered their vision.

What did Jesus see when He invaded earth with His Bold Mission Thrust? For three years He tried to open the eyes of His disciples so that they could see as He saw. He saw all humanity as worth redeeming. The Gospel narratives are filled with the illustrations of His willingness to lay down his life. The cross is the consummation of that commitment.

He saw the masses of humanity as "sheep having no shepherd." Matthew records the experience of Jesus giving sight to two blind men immediately before He taught His disciples about his feelings toward the multitudes. "And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest'." (Matthew 9:36-38).

Our Lord not only saw the multitudes in their loss and misdirected wanderings, but He uniquely saw the individuals. The paradox of the Master's vision was that while looking at the multitude He saw individuals. He saw, as it were, all men and all of man. His vision was not limited to a select group or to a part of man but the whole.

The Apostle Paul uniquely opened the door for our understanding of what took place during Christ's journey into the incarnation. "Although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." (Phil. 2:6-8). Jesus saw Himself as Minister, as He said, "the son of Man came not to be ministered unto, but to minister, and give his life a ransom for many." (Matthew 20:28).

One has no platform on which to stand who seeks to show Jesus of Nazareth in any other role than in seeking to minister to all men and all of man. The cost of discipleship went up significantly when our Lord said to His disciples "as my Father hath sent me, even so send I you." (John 20:21b).

Bold Vision! How must we see our world before Bold Missions can become a reality? The obvious answer is that we must be able to see as our Lord sees. The early disciples stumbled and failed because they did not have the insight of their Master. They were eye witnesses yet they failed to see until after the fact.

Modern day disciples labor too with impaired vision. A prominent vision problem in our day is that hindsight takes precedence over foresight. As we want to look back to the good old days we become more like Lott's wife, "pillars of salt," rather than "the salt of the earth" which Jesus called us to be in our world. His word for those of us who would look back is "he who puts his hands to the plow and looks back is not worthy of me." Bold Missions must transcend the memories of past ideas that sounded great but didn't get off the ground.

On a cold winter day in 1785, a young Scottish farmer was plowing a field when he turned over a mouse nest. Instead of killing the mouse, he stood there watching the helpless creature, realizing how long it had taken the mouse to build this home for its family, and regretting that his plow had destroyed it.

That night Robert Burns wrote: "But, Mouse, thou art not thyself alone,

In proving foresight may be vain; The best-laid schemes o'mice an'men,

oft go awry, An' leave us nought but grief and pain,

for promised joy."

If we allow ourselves to be shackled to the past (the way we have always done it) we might well see hindsight win over foresight and another "vision of men" go awry.

One vision problem that will threaten Bold Mission Thrust might be described as nearsightedness. As we are able to see needs that are near us but unable to see those at a distance, our vision falls far short of our Lord's example. As long as we can only see the needs of our kingdoms (the local churches) and fail to comprehend the concept of The Kingdom, we will have the tendency to become competitive and jealous of one another. As long as we continue to pay more interest to the financial establishments who financed our buildings than we invest in winning our world to Christ through our missionary enterprises, we have a vision problem. Nearsightedness can lead us to feel that the needs are greater in our kingdoms (local churches) than they are in The Kingdom (all of the world). In some instances that might very well be true, but when I take a serious look at our world beyond the boundaries of our church, I get a different picture. Bold Vision will challenge us to "lift up our eyes" beyond ourselves.

Another vision problem that causes the world to question our credibility in ministry is farsightedness. When we get excited about winning persons to Christ and ministering to their needs thousands of miles away and ignore the millions at our doorsteps who have the same needs, we have an impairment of vision.

The problem of accepting persons as brothers in Christ on the mission field across the Atlantic but not being able to open our homes and churches to them on this side of the Atlantic causes a lost world to question our motives.

One of the great problems of vision for the people of God is that we often see ourselves and what we are attempting to do quite differently than the world sees us. The credibility of our Bold Mission Thrust will depend to a great extent on how the recipients of our evangelism and ministry efforts view us. We must be what we claim to be, if the world is to believe our message.

As the disciples were limited by their culture in being able to see the Samaritan woman as Jesus saw her, so the church today faces similar limitations. Richard Niebuhr describes three basic types of church-world relationships as "Christ against culture, Christ in culture, and Christ and culture in paradox." Christ against culture describes a fellowship of redeemed people who have set themselves in isolation. Christ in culture is when Christianity and culture take on a bland likeness, and there is the absence of the kind of tension between the church and the world that creates a dimension of unique Christian difference. "Christ against culture and Christ in culture" characterize the church when it fails to look introspectively at itself. The comfortable church building too often has become the "haven of rest" from the brokenness and loss of the community. The church can become the "sanctuary" from "people who are not like us" in the community. These attitudes often lead to adopting the pressures of culture rather than the clear teachings of Christ.

Several years ago a representative from the Home Mission Board was speaking at a student missions conference at Golden Gate Baptist Theological Seminary. After the service, a young Air Force lieutenant, Daniel Lindsey, who had been stationed in Southeast Asia, began to share a deep conviction to return as a missionary. He had noticed the overwhelming evidences of hungry and orphaned children, broken families, black market



Carl Savell, pastor of Woodville Heights Baptist Church in Jackson, preached the convention sermon.

scandal, illicit sex, and deep spiritual need.

Lindsey was concerned that great efforts were being made to share the Gospel by spoken words and a noticeable absence of responding to the suffering human needs. Out of that concern he wrote these words:

Some Say

Some say that it should consist of: Telling bells, and Rising clouds of incense, and Chants, and Kneeling, and Making the sign of the Cross, and Going to Mass, and The Seven Sacraments, and Confessions, and The Rosary.

And all that.

Still others say that it should contain: A prayer book, and A liturgical year, and Hats in church, and Fast days and feast days, and Solemnity, and Great choirs and organs, and Acolytes and altar boys, and The Processional.

And all that.

Some say that it should consist of: White gloves, and Good clothes, and Carpets on the floors, and Sermons, and Tithes and offerings, and No liturgy-or-prayer-book-but-a-bulletin-at-the-door-and-a-hand-shake-by-the-greeter-wearing-the-white-flower-and-the-dark-suit.

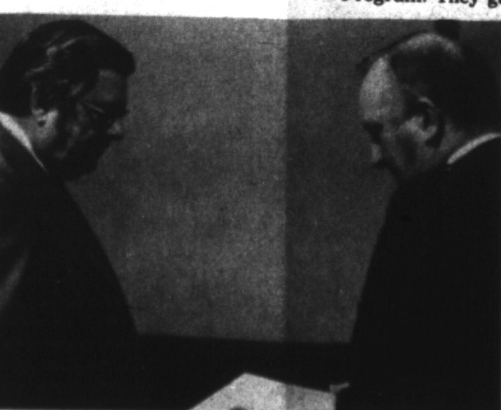
And all that.

And some say that there should be: Six-and-eight-point record systems, and

Air-conditioned buildings, and weekly church papers, and Socials for the young people, and Mission studies, and Retreats for the college-and-career

group, and Prayer meetings at mid-week, and Building funds, and Associational meetings, and

Sword drills, memory drills, and Speaker's tournaments, and Seminars and colleges, and National publications, and Attendance contests, and Revivals and rallies, and Committees, and Committees, and Committees, and LOTS OF MONEY AND PEOPLE!



And all that.

This religion Business . . . !

Jesus said . . . "If you give even a cup of cold water in my name . . ."

Why did he have to say that?

The point of it all is that if Bold Missions makes any difference in our world the vision for it will have to take place in the people who worship Sunday by Sunday in our churches. We are blessed with the greatest leaders of any denomination in the history of the world, but their vision alone will not get the job done. Until the people who worship and serve in our churches catch the vision of reaching our world with the message that Jesus saves, Bold Missions will not get off the ground.

Our task is to lead all Mississippi Baptists to move from the bleachers as spectators out to the field as ministers. When they are involved in ministering "to the least of these" in the communities where they live, they will surrender to go to other communities, they will give sacrificially to send others.

The people of God who are actively ministering in the Master's name will have the Bold Vision to make Bold Missions a reality in our day.

I stand today as one who realizes that:

"I see the poor, I see the lame, I hear the sobs, the cries of pain; Yet with this hurt I seldom share, Teach me, O Lord, teach me to care.

I see the hungry, sick, and ill; I see them as I sit and fill A body clothed with clothes so fair, Teach me, O Lord, teach me to care.

I see the lost and dying world, I watch as Satan's darts are hurled; I know the answer, yet don't share, Teach me, O Lord, teach me to care."

"As you have done it to one of the least of these my brothers, you have done it unto me" — Jesus. Yes, If it is to be, it IS up to me!

Top CP Giving Honored

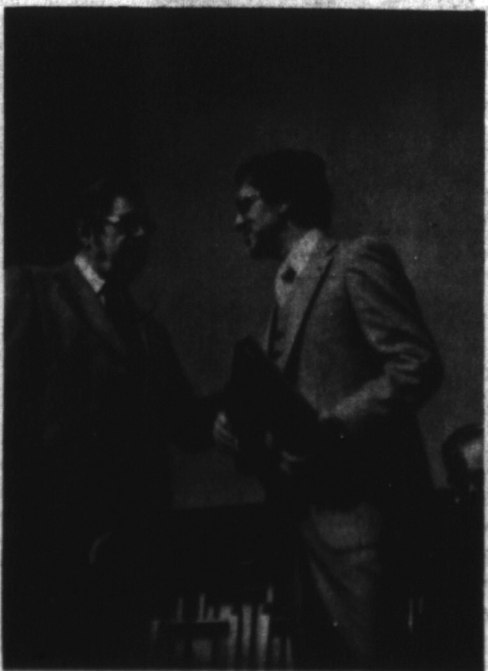
Honored with plaques during the convention were representatives of churches with the highest giving to the Cooperative Program in several categories:

Below, clockwise, John Alexander, director of the Mississippi Baptist Stewardship Department, presents plaques to Louie Odom, chairman of the deacons at First Baptist Church in Jackson which gave the highest amount in total gifts to the Cooperative Program. They gave \$148,433 during

the Sept. 1, 1976 - Aug. 31, 1977 fiscal year. Frank Pollard is pastor.

Joe McKeever, pastor of First Baptist Church, Columbus, receives a plaque for two top honors. His church was the highest in the state on per capita giving to the CP with \$81.21 per member. And they had the top dollar increase in 1977 over 1976. The increase was \$22.50.

Waylon Wheelless, chairman of the deacons for Carson Ridge Baptist Church in Attala County, accepted the award for top per capita increase in 1977 over 1976 with \$33.91 increase per person. C. C. Ard, is pastor. He was undergoing surgery during the convention.

**The Missions Task****If It Is To Be It Is Up To Me!**

By John Alexander, Director Stewardship Department

During the recent SBC in Kansas City, the former chairman of the SBC Missions Challenge Committee, Warren Hultgren, said of Bold Mission, "If it is to be, it is up to me!" At Norfolk, Va., the SBC set a deadline to carry out the Great Commission: 2000 A.D.

Providing personnel and financial resources to meet this exciting challenge will require boldness in giving our lives as well as giving our resources. The Cooperative Program is the only channel that can assist Southern Baptists in this global venture for Christ.

Messengers meeting in Kansas City adopted two significant recommendations:

1. That the SBC set a goal of doubling the total Cooperative Program gifts, from \$150,000,000 in 1977 to \$300,000,000 in 1982, and double at least two more times by the year 2000.

2. That every Southern Baptist be encouraged to reflect bold commitment to the financial support of Bold Mission through giving an increased percentage of his income to his church. That every church be encouraged to place the Cooperative Program in its budget on a percentage basis and that every church and state convention be encouraged to increase gifts by some percentage each year.

Can we double our giving by 1982? We can! It's a matter of committing ourselves to the lordship of Jesus Christ and setting our priorities right.

Each of us must accept the fact that, if it is to be, it is up to me.

Some may be asking, "Is the Bold Mission effort really needed?" There are more than 600 counties in the United States without one Southern Baptist congregation. Requests for missionaries overseas indicates a need for a 100 percent increase in staff by the end of the century. Greatly expanded use of radio and television is required if we reach the unreached masses with the gospel. Thousands are now making professions of faith that are being reached through this media each year.

YOU must be involved! Remember, if it is to be, it's up to me! Pray for God's guidance. Decide to increase your giving to your church. Encourage your church to increase its giving through the Cooperative Program.

BOLD MISSION. Sharing the gospel of Jesus Christ with every person in the world by the year 2000. This will require **BOLD MISSION COMMITMENT.** It will be necessary to double our Cooperative Program giving by 1982 to get us on our way.

"IF IT IS TO BE, IT IS UP TO ME!"

Heart Attack Claims William R. Hintze

PHOENIX (BP)—William R. Hintze, president of Grand Canyon College, a Southern Baptist school here, died Nov. 17 of an apparent heart attack during a faculty-student basketball game on the campus. He was 52.

Hintze, seventh president of the 28-year-old school, became president in 1973. He joined the school in 1968 as professor of religion and had served also as vice president of academic affairs and interim president. Before coming to Grand Canyon, he was a missionary to Ecuador.

When he became interim president in 1972 he announced a series of goals for the school which, a college spokesman said, were all completed before his death. They were to increase enrollment to 1,200 students (it grew from 772 to an even 1,200 this year), develop financial stability and make the school operate in the black (as it has done for the past three years) complete a new science building, upgrade faculty salaries, and make the curriculum more relevant.

He is survived by his wife, Barbara Laughman Hintze of Phoenix, a daughter and three sons. A memorial service was to be held at the college for the family, faculty, staff and students on Nov. 21, with funeral services later that day. Burial will be in Phoenix.

Retreat Cancelled

The pastor, staff deacon retreat at Ridgecrest Church in Jackson, Dec. 2-3, has been cancelled, according to Leon Emery, director of church administration-pastoral ministries. Lack of response was cited as the major reason for cancellation. Emery reported only 68 persons had registered for the retreat.

Roy Edgemon Elected CT**Director**

NASHVILLE (BP)—Roy T. Edgemon, director of volunteer projects coordination for the Southern Baptist Convention (SBC) Home Mission Board, has been elected director of the SBC Sunday School Board's church training department, according to Grady C. Cothen, board president.



Edgemon, 43, who will assume his new post on Jan. 1, succeeds Philip B. Harris, who retired June 30 after 17 years as head of the church training program.

A native of Wichita Falls, Tex., Edgemon joined the Home Mission Board staff in 1975 as director of evangelism planning and consultation, following seven years' missionary service in Japan. Earlier, he served as pastor of several Texas churches.

He holds the bachelor of science degree from Midwestern University, Wichita Falls, and the bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth.

While a missionary overseas, Edgemon taught theology, preaching, homiletics and ethics to pastors and ministerial students in Okinawa. He was a regular guest lecturer for the U. S. Army in executive and middle management workshops and in international personal management for executives in Okinawa and Tokyo.

Most recently, he has coordinated the use of volunteers by the Home Mission Board and developed a system for making information concerning potential volunteers available to other SBC agencies. William Tanner, executive director-treasurer of the Home Mission Board, noted that Edgemon "has been instrumental in helping us develop our Volunteer Involvement in Missions (VIM) procedure where we can gather information for literally hundreds of thousands of people interested in serving our nation and world for Christ."

"I can see church training preparing these volunteers in an ongoing, basic training program," said Edgemon, "and in specialized training in all phases of Bold Mission Thrust" (SBC effort to proclaim the message of Christ to the world by the year 2000).

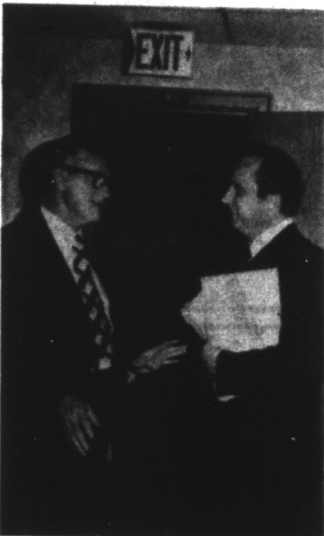
"I see church training as a lay seminary," he said. "The lay movement is the strongest movement in our denomination today. Perhaps never in history has church training been challenged as we are today to provide materials to train the laity. Training the laity in Bold Mission Thrust is the greatest potential we have."



People On The Podium Around The Convention

Above are some of the people who graced the podium during the 1977 meeting of the Mississippi Baptist Convention. These are not all, but simply a random sampling. From left to right, they are: Darold Morgan, head of the Southern Baptist Annuity Board; Mary Lou Lott, music teacher at Northwest Junior College, Senatobia; Porter Routh, executive secretary, Southern Baptist Executive Committee; Clark McMurray, pastor of FBC, Pascagoula; Martha Haggan, missionary to the Choctaws, Philadelphia; George Lee, director of missions for Lawrence-Marion-Walthall Counties; Glenn Sullivan, pastor of Oakhurst Baptist Church, Clarksdale; Billy Vaughn, minister of music for FBC, Laurel; Larry Andrews, minister of music for FBC, Columbus; Milton Burd, minister of music for FBC, Cleveland; and Major McDaniel, music missionary to Korea.

Below are some of the people who attended the convention, and took advantage of the opportunity to make new friends and renew old friendships.



James Smith, pastor of Central Baptist Church in McNeill, discusses the convention issues with Gary Smith, pastor of FBC Carriere.



Odean Puckett, pastor of FBC Natchez, looks over a book suggestion from Charles Belt, pastor of Hollandale Baptist Church. The Baptist Bookstore provided the bookstore for the convention in the exhibit hall.



J. M. Foy, a member of 2nd Avenue Baptist Church in Laurel and retired pastor of Wildwood Church in Laurel, registers for the convention. Volunteers assisting him are Nell (Mrs. A. D.) Lipham and Mildred (Mrs. H. C.) Sullivan. Both are members of FBC Jackson.



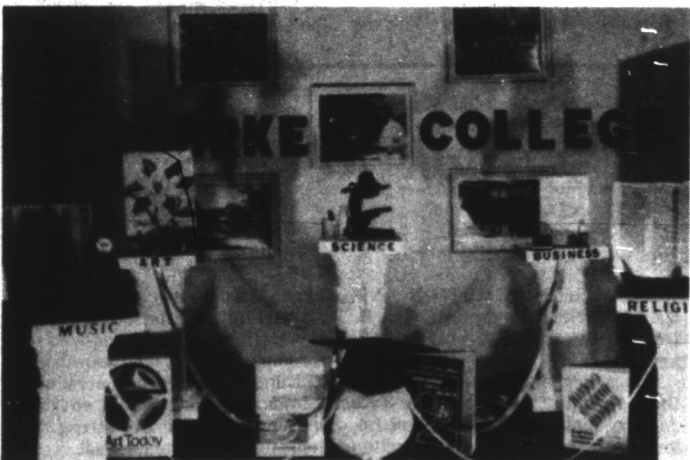
Philippa Stanton, student at William Carey College, visits with David Sapp, who is a part time student at Reformed Seminary and part-time with the Jackson Daily News.



Missionaries meet. Jerry Simon, missionary to Taiwan, and Mary (Mrs. Bob) Simmons, missionary to the Philippines, talk together. Both are taking furloughs in Jackson.



Clarke College and the Church Music Department were among the Mississippi Baptist organizations represented beautifully in the exhibition hall during the convention.



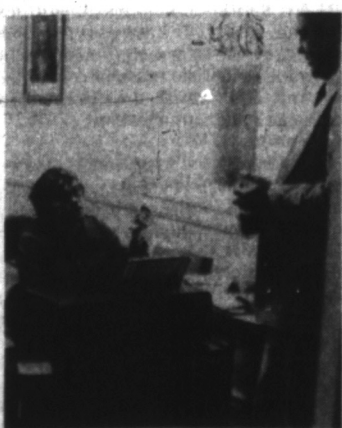
Jerry Vardaman, Bible teacher for the convention, told of a Christian's responsibility as a citizen, relating the biblical story of Abimelech, son of Gideon. Vardaman told the messengers: "We are never to let little pressure groups, seeking political favors for their best interests, and even going so far as to kill off anyone who would stand in their way, to get by with such wickedness, to do these things, God being our helper. That is what happened in Sechem. That is what could happen in America, or anywhere else when our guard is let down."



The Villagers, choir of the Baptist Children's Village sang several numbers, including "This Little Light of Mine," and "Lord Forgive Me." They were directed by Jan Nix.



Russell Naron, pastor of Calvary Baptist Church in Natchez, retreats to the youth center for a peaceful conversation with Robert Carr, pastor of Union Church Baptist Church in Union Church (between Hazlehurst and Fayette.)



The convention office was a flurry of activity. Ruby Russell of the convention board transcribed convention minutes and answered questions.



Gene Triggs, first vice president, led several sessions of the convention.



Meeting the press at a news conference were Robert Hamblin, Earl Kelly, Foy Valentine, and James Sullivan. Secular news coverage during this convention was gracious and highly appreciated.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Mississippi Baptist Convention . . .

Impact On The Future

Not all conventions are to be remembered for their great activity, and the one just finished was one that will not be so remembered.

Yet in such a calm and unpressured setting as this convention was, who knows what might have been generated that will literally turn the world around.

First there was great preaching that stirred the hearts of the listeners and set the stage for a meaningful involvement in Bold Mission Thrust. This year's convention was a gathering of Mississippi and Southern Baptist spokesmen that could hardly be matched. The National Baptist preacher, R. S. Porter, who is president of the East Mississippi Mission-

ary Baptist Convention, certainly made a contribution to that group.

The multi-media presentation on Bold Mission Thrust was exciting, timely, and motivational. Though it was presented on three screens, it will be remade into a single screen production and made available to churches.

Bold Mission Thrust is a concept that can indeed turn the world around. Mississippi is gearing up to be able to contribute its share of that effort.

President Bob Hamblin handled the gavel through most of the sessions and did so with a great deal of poise and wit. The two vice-presidents are also men of great stature among us, and they presided with characteristic ability. They are Gene Triggs and John Barnes Jr.

The adopting of resolutions was almost alone as convention action except for the annual matters such as budget adoption and election of officers. One of those resolutions has the potential of creating a grass-roots protest against frightening Internal Revenue Service concepts that could severely restrict religious liberty. This resolution will be presented in full next week.

Lewis Nobles, president of Mississippi College, spoke to the resolution, and he pointed out that IRS rulings have the potential of restricting the mission of the church to the activities it can carry out within its four walls. Clark Hensley, executive director of the Christian Action Commission, noted that IRS officials have said that

they may have to define the ministry of the church.

If this convention did nothing more than to get Bold Mission Thrust off to a successful beginning in Mississippi and to initiate a groundswell of protest against such IRS definitions, it would have been an outstanding convention.

Near the end of this session, the convention took note of the fact that the Florida Citrus Growers Association had renewed the contract of Anita Bryant as their spokesperson, and a telegram of appreciation was sent to the organization.

The convention was quiet, but it was not without its potential for a powerful impact on the future.

Thanksgiving . . .

For Everlasting Lovingkindness

"Enter His gates with thanksgiving," the psalmist said, "and His courts with praise." He continued, "Give thanks to Him; bless His name. For the Lord is good; His lovingkindness is everlasting. And His faithfulness to all generations."

The date of this paper is Thanksgiving. This is peculiarly an American observation, and well it should be. Perhaps we have more to be thankful for than any other people on the earth.

Perhaps we have so much to be thankful for that we are not thankful anymore.

There are those who take high-priced cars for each driving member of the family as a matter of course. But not even in America is such the case with everyone.

We have taken to dieting with a determination, for otherwise we would eat much more than we need. But even in America there are those whose problem is getting enough to eat rather than having to diet.

The prices of houses are skyrocketing, but they are continuing to be sold. Yet even in America there are those

who feel it is enough just to have walls around them and a roof over their heads as a protection against the weather.

Truly, there are many in America who have a great deal to be thankful for in material wealth; and there are many who have very little at all. But that is not the point.

The psalmist said to give thanks to God because He is good and because His lovingkindness is everlasting. Regardless of our possessions and our status in life, God is good and His lovingkindness is everlasting. He

loves us no matter what our financial statements might reveal.

That is the reason for Thanksgiving.

The fantastic wealth of America is not to be discounted as a cause for thankfulness, however, even though it is not shared by all who live in this country. We are the most blessed of all nations in a material way. We must be grateful for the privilege of using this wealth, and we must use it well.

The first priority for its use is as an instrument for spreading the gospel to the entire world.

Bold Committing . . .

"We Will Serve The Lord"

At the close of the 1977 Mississippi Baptist Convention the president, Robert Hamblin, said, "A challenge was laid down before us, and we accepted it."

He was referring to the call for involvement in Bold Mission Thrust that came from speaker after speaker and rang out as a convention heart-cry as the theme, "Mission: Reaching Out with all Boldness," dominated the sessions.

The three major elements of Bold Mission Thrust are Bold Witnessing, Bold Committing, and Bold Teaching. Last week in this space a few remarks were given to presenting John the Baptist as an example of Bold Witnessing.

One who might be looking for an example of Bold Committing could surely find it in Joshua. This Old Testament character found himself many times in a position where boldness was necessary to keep from compromising his convictions; not the least of which was his minority report along with Caleb on the ability of the children of Israel to possess the land that the Lord

had given them.

A bold commitment was also necessary, no doubt, to become the successor of Moses, who had been such a great leader as the Lord had directed him.

The example that remains fixed most permanently in the mind and the heart, however, is his statement to all the tribes of Israel as he had gathered them at Shechem and told them they must determine an allegiance for service.

He said, "... as for me and my house, we will serve the Lord."

Plain, simple, direct; but it conveyed to the nation in unmistakable terms the determination of the speaker. Perhaps it was not an easy declaration to make. Particularly, it was not easy to tell the people that the time had come to make a choice, and they could not put it off. Evidently the families of some of them had come out of Egypt and into Canaan giving allegiance to gods other than Jehovah; and the families of some of them had picked up the worship of the gods of the Amorites, whose land they had taken.

Joshua's bold stand had its effect on the entire nation, however, and the people responded: "Far be it from us that we should forsake the Lord to serve other gods; for the Lord our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed. And the Lord drove out from before us all the peoples, even the Amorites who lived in the land. We also will serve the Lord, for He is our God."

The dominant theme of the convention was that we have reached a time when we must make a decision; we must make a commitment one way or another. Either we will decide to take the bold course of action and set about witnessing to the world before the end of the century, or we will commit ourselves to the easy way and say it couldn't have been done anyway. The decision to witness will have to be wholehearted and unanimous to make the necessary impact on the world, but

the decision will have to be made individually. Each one of us must determine which way to go, knowing as we make our own choices that each will affect the ability of the entire body to carry out the determined course of action.

Joshua told the people, "You are witnesses against yourself that you have chosen for yourselves the Lord, to serve Him." The people responded, "We are witnesses."

Then Joshua said, "Now therefore, put away the foreign gods which are in your midst, and incline your hearts to the Lord, the God of Israel."

There are gods that Southern Baptists will have to put away if the task is to be accomplished. They could not all be listed. They might include fancy cars, palatial homes, money, power, leisure activities, position, and how many other things!

The children of Israel told Joshua, "We will serve the Lord our God and we will obey His voice."

We Mississippi Baptists must now make our commitments, and we will be witnesses against ourselves.

Thanks From Montana

Dear Sir:
Just a note to say to you and the churches of Mississippi how I feel about being one of the "adopted pastors" of your fine convention. I have pastored here, going on 4 years now,

and have been the recipient of 3 suits which were given by the people of your state. I've written my gratitude before, but let me say again just how much I appreciate this gesture of love.

As my "frame" is hard to "suit," you'd be interested in knowing that each suit has been a perfect fit, and has brought compliments as well as giving me warm covering! It gives us Montana pastors quite a good feeling to know that your people are praying for us and interested in us throughout the year, in many different ways!

Our church is growing and we are presently preparing for a revival Nov. 28-Dec. 4. God richly bless you and use you.

Sincerely,
Jack Park, Pastor
First Baptist Church
751 N. Marias—Box 833
Shelby, Montana 59474

Counselors Needed

Dear Sir:
The Center for Counseling, sponsored by the Union Baptist Association, Houston, Texas, is seeking highly trained counselors. Requirements: A. An earned doctorate. B. Experience and supervision in individual, couple, and whole family counseling (this can be acquired while earning the degree). C. Participation in a local Baptist Church.

Consideration will be given to counselors with a masters degree and one of the following certifications: A.A.M.F.C. (clinical level); A.A.P.C. (fellow level); M.S.W. (2 year program and at least one year of counseling experience).

Qualified persons should send resumes and a tape (video or audio) of a recent counseling session to:

Howard Hovde, Ed. D.
Executive Director
The Center for Counseling
800 Isabella
Houston, Texas, 77002

The resume needs to include the hours and types of supervision (group and 1-1), the hours of counseling (individual, children, couples, whole families and groups) the counselor has done, and the name and qualifications of the supervisor.

Howard Hovde
Houston, Texas

"Grandparents" Of A Mission

Dear Sir:
Madrid is a bustling, modern city of over four million people. Through recent years Spanish Baptists have felt the need to reach out and from the seven churches now existing, establish many new congregations. Pastor Juan

Luis Rodrigo of First Baptist Church, Madrid, says, "To place the number of churches needed immediately at 50 would be small. We are faced with a great open door for Christian witness."

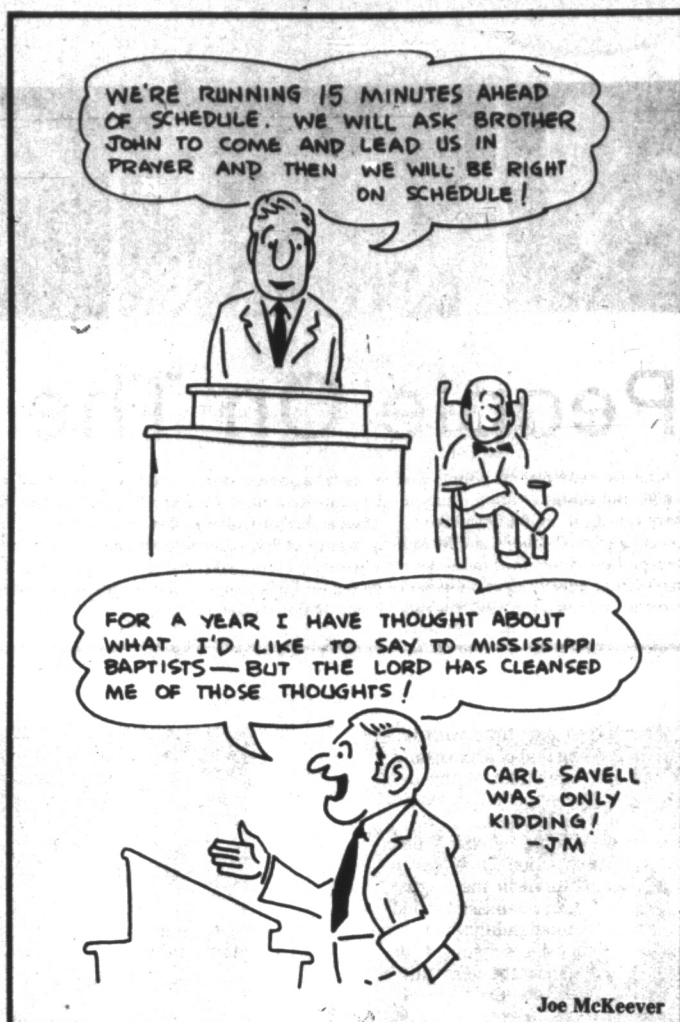
In 1967 we helped to establish a Mission in Villaverde, at the edge of Madrid. We began in a Beauty Shop and from that small beginning, grew an enthusiastic, missionary church.

Once again in 1977, we have been asked by the Community of Churches of Madrid to work in Getafe, which is 13 kilometers from Villaverde. Villaverde is the "mother church" and that congregation of 72 is supplying the money necessary to rent a store-front chapel and to fix it up for services.

It is quite stimulating to be able to offer our services and not be expected to contribute anything but ourselves. We give weekly reports to the Villaverde Baptist Church. As soon as possible we want to see this congregation in a position to organize into a church and call a national pastor.

As a matter of interest: if we were present and helped bring the "mother church" into being, we have reached the conclusion that we must be "grandparents" of Getafe.

Indy Whitten
Press Representative of the
Baptist Mission to Spain



Faces And Places

By Anne Washburn McWilliams

"... With Thanksgiving"

When it was Thanksgiving time at Ridge Grove grammar school, somebody always read the 100th Psalm at chapel. "... Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving... for the Lord is good..."

We did not own any sheep, but in winter I liked to visit Aunt Lillian so that I could sit on the sheepskin rug before the warm fire while my aunt made date candy in the kitchen.

I've often said that when I retire I will live on a sheep farm in Scotland or Australia, or maybe even Yazoo County.

It gives me a sense of security to think of God as a shepherd and myself as one of "the sheep of his pasture."

I have collected from church bulletins, books, and newspapers, a whole bookful of paraphrases of the 23rd Psalm.

The first one I obtained was the American Indian Psalm. Somebody passed it on to me while I was teaching fourth grade in Fairfax, Alabama. In one of our history lessons we were studying Indians, so I read the psalm to my class. One boy, W. L. Tucker, wanted to take it home to read to his mother. I told him he might if he would promise not to lose it.

Next morning W. L. came into the room almost in tears. "Miss Washburn, I'm sorry. I didn't mean to lose it!"

Finally I pried loose from him the

information that he had looked for a really safe place to carry the psalm home, and had decided to put it under his foot, inside his tennis shoe. On the way home he stopped to play softball. When he took his shoe off, the paper was in so many gibles it was impossible to piece it together.

Twenty years later somebody gave me another copy. It begins: "The Great Father above a Shepherd Chief is. I am his and with him I want not. He throws out to me a rope and the name of the rope is love and he draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied."

Another of my favorites is the Japanese Psalm: "God is my father; I shall have no need. He lets me rest under the blossoming cherry tree. He takes me up to the refreshing waterfall. He quiets my heart. ... Though I face death, I will not be frightened. For I will place my hand in His and He will lead me where I cannot see. He will give me rice and tea as I need it. My cup is filled by His love. ..."

Especially good for re-reading at Thanksgiving time is the gardener's psalm by R. B. Y. Scott: "The Lord is my gardener; I lack nothing I need. He planted me in good soil; He warms me with his sun and refreshes me with his rain. ... when nights grow long and winter winds begin, I shall trust him and be content; His goodness and mercy cannot fail. He will renew my life, and I shall be in the Lord's garden forever."

Book Reviews

EXODUS: REDEMPTION AND RELATIONSHIP, by Hardy R. Denham Jr.; \$2 plus 50 cents for postage.

This is a syllabus and exposition of the book of Exodus for the 1978 January Bible Study. The volume follows the same format as those written in previous years on the books of Galatians, Colossians, Acts, Hosea, and Romans. This book contains a full outline of the book and an exposition. The material is designed to aid in sermon preparation. Orders should be addressed to Hardy R. Denham Jr., First Baptist Church, Box 87, Newton, MS 39345.

A WAY OF SEEING by Edith Schaeffer (Fleming H. Revell, \$7.95, 255 pp.). This book encourages the reader to take a new look at life—its everchanging patterns and challenges. By perceiving God's plan at the center of events and human experiences, one can develop new perspectives on living the fulfilled Christian life. Edith Schaeffer is the talented author of L'Abri and of What Is a Family? and other books. She is co-founder, with her husband, Francis Schaeffer, of the L'Abri community in Switzerland.

THE HUSBAND BOOK by Dean Merrill (Zondervan, \$6.95, 194 pp.). Merrill has written a job description for the Christian husband. Speaking man-to-man, he gives a practical course on being a husband, supported at all times by biblical principles. He

takes a direct look at the job of being a husband from the masculine perspective, clarifying the husband-wife relationships and roles, and showing how such areas as budget, sexual relations, in-laws, illness, church life, and the office or factory job can strengthen the home instead of fracturing it.

CHRISTIAN COMMUNICATOR'S HANDBOOK—REVISED by Floyd A. Craig (Broadman, 115 pp., \$5.95). This is a practical guide for church public relations in five parts: Understanding Public Relations, How to Get Started, How to Use the "Tools" or Media, How to Design a Workable Program, and Communicating with Special Groups. The purpose of this book is to help pastors, staff members, and church public relations committee members cope with the growing problems of communications.

THE TOTAL MAN by Dan Benson (Tyndale, \$4.95, 272 pp.). Here Dan Benson picks up where the women's guide book, THE TOTAL WOMAN, leaves off. Benson's vision for the truly Christian man dares to break into the corners of selfishness, pride, male ego, and the false image of "success." His practical suggestions for male self-improvement reach into areas of physical fitness, budgeting of time, problem solving, money matters. He gives honest and candid observations based upon a sound scriptural world view.

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Mississippi College To Dedicate Coliseum

CLINTON — Another sign of progress will be recognized at the oldest Baptist institution of higher learning in the state, as Mississippi College hosts a week long series of special events and activities during the dedication of the new A. E. Wood Coliseum, November 27 through December 3 on the college campus.

The Coliseum is being dedicated in the memory of A. E. Wood, a man who served both his college and his community with unequalled dedication.

Wood's relationship to Mississippi College and the city of Clinton dates back over three decades when he was first elected to the office of mayor, an office he was to hold continuously from 1931 until 1957.

He was elected part-time with his primary task being that of professor of chemistry and chairman of the department at Mississippi College where he served for over 40 years.

The geodesic dome coliseum has been under construction since March 1976 and was featured in the August 1976 Edition of American School and University, a national publication.

Activities have been scheduled for the dedication to show the versatility of the new geodesic dome structure.

On November 27, beginning at 3:00 p.m., Lewis Nobles, president of the college, will be the master of ceremonies for the dedication ceremonies.

Assisting Nobles will be Howard E. Spell, academic dean and professor of Bible Emeritus who will give the opening invocation.

A special three part tribute to A. E. Wood will include Dr. Archie Germany, professor of chemistry and chairman of the Division of Science and Mathematics, presenting, "Dr. Wood: The Teacher;" Charles G. Blass, Clinton Mayor, presenting, "Dr. Wood: Community Leader;" and Dick Hitt, former Choctaw star and member of the Mississippi Sports "Hall of Fame" presenting, "Dr. Wood: Athletic Enthusiast."

John Legg, professor of chemistry and chairman of the coliseum construction committee will give the final

dedicatory prayer followed by tours of the coliseum.

In cooperation with the Clinton Chamber of Commerce, the college will feature a multi-media screen presentation on Monday, beginning at 7:30 p.m.

The 30-minute presentation, entitled "Kaleidoscope of Clinton," was produced by Robert E. Wall, director of church relations at Mississippi College.

Also on the agenda for that evening will be a "Clinton Industrial Showcase," displaying the business and industrial concerns of Clinton. The Showcase will be open at 6:30 p.m. and will remain open after the multi-media presentation for viewing by the public.

A joint college/community choir will be featured on Tuesday, as the college presents Handel's "Messiah" at 8:15 p.m.

Under the direction of Jack Lyall, Chairman of the Division of Fine Arts at the college, the chorus will perform selected sections from the Messiah and will feature community soloists.

On Wednesday, highly acclaimed youth speaker Chester Swor will lead a community-wide religious service beginning at 7:30 p.m.

Churches throughout the Clinton community will join in the service which will feature a community wide chorus.

The "After Dinner Players," a professional troupe of actors under the direction of Jeannette Clift George who played Corrie Ten Boom in "The Hiding Place," will present two one-act plays on Thursday, beginning at 7:30 p.m.

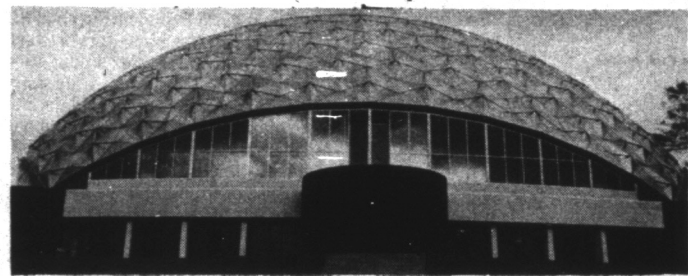
The Players is an interdenominational company made up of full time students, business men and women, wives and mothers, who are dedicated to the production of Christian drama and its related training.

The voice which made the Hal David/Burt Bacharach song, "Raindrops Keep Falling On My Head," one of their biggest hits, will be featured in the coliseum on Friday, as B. J. Thomas hits the stage around 9:00 p.m. Thomas recently became a Christian.

Also performing that evening will be Meisburg and Walter, a country-pop duo whose first album on Parchment records, "See the Morning Breaking," was released in September, 1975. They will begin playing at 8:00 p.m.

The final event of the week will pit the Campus Crusade Athletes in Action basketball team against the Mississippi College Choctaws in the first basketball action of the season in the new coliseum at 7:30 p.m.

The Lady Chocs will play an exhibition game against the Lady Choc alumni in a pre-game performance at 6:00 p.m.



The new Mississippi College A. E. Wood Coliseum is constructed of lightweight gold anodized aluminum, which has withstood winds up to 125 mph. Over 40,000 lbs. can be suspended from the dome of the geodesic structure which has been sprayed on the inside with a special insulation for acoustical and thermal effect. (Photo by James O. Ferrugia)



Foy Valentine, at left in the photo at left, speaker for the annual dinner meeting of the Mississippi Christian Action Commission, receives recognition for his service to Southern Baptists from Clark Hensley, executive director of the commission. Valentine is executive secretary of the Southern Baptist Christian Life Commission. In the center photo Ann Alexander, now on the staff of the Sunday School Board, receives



Christian Action Awards

a plaque for her service on the Christian Action Commission before she moved to Nashville. In the photo at right Raymond Lloyd, pastor of First Baptist Church, Starkville, receives a plaque for John Harper, a member of the Starkville church and a former commission member who had rotated off and could not be present.

Home Mission Board Sends 20 Persons To Mission Fields

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board appointed 20 persons to mission service during their fall meeting.

In cooperation with state Baptist conventions, the 20 appointments included six missionaries, two missionary associates and 12 pastors of mission congregations who were approved to receive aid.

Appointed missionaries were: Gayle and Stella Brown of Asheville, N. C.; Danny and Emily Coker of San Francisco; and Jerry and Pat Jones of Canton, Okla.

Cliff and Donna Liese of Zapata, Tex., were named missionary associates.

The Browns will continue to live in Asheville, where he will serve as director of Christian social ministries for the Buncombe Baptist Association. Prior to appointment, Brown, an Asheville native, was pastor of the Oteen Baptist Church in Asheville. He

also has served as director of the Social Planning Fund of Asheville and Buncombe County and as executive director of the Parkhill Community Planning Council in Louisville, Ky.

Brown holds several degrees from Southern Baptist Theological Seminary and is a graduate of Montreat Anderson College in North Carolina. Stella Smith Brown holds a master of religious education degree from Southern Seminary, and is a graduate of Wake Forest College. She has worked in Memorial Mission Hospital in Asheville and as a kindergarten teacher.

The Cokers will continue to serve in San Francisco, where he will be director of missions for the San Francisco Baptist Association. Coker served previously as pastor of the 19th Avenue Baptist Church in San Francisco and was pastor of churches in San Jose, Calif., and Kingsland and Dalark, Ark. Coker, a Little Rock, Ark., native,

recently received a doctor of ministries degree from Golden Gate Baptist Theological Seminary. He is a graduate of Ouachita Baptist University. Emily Whitson Coker, also an Arkansas native, is a graduate of Ouachita Baptist University and has worked as a school teacher.

The Jones will continue to serve in Oklahoma, where he will be a language missionary to the Indians in the Canton, Okla., area. Jones, a Des Moines, Iowa, native, has served churches in Chickasha, Mannsville and Ravia, Okla., Arvada, Colo., and Fort Worth, Tex.

He holds a master of religious education degree from Southwestern Baptist Theological Seminary and is a graduate of Ouachita Baptist University. Pat Gray Jones, an Anadarko, Okla., native, has worked in banks in Oklahoma.

The Lieses will continue to work and work in Zapata.

President's Address . . .

A Bold Visionary For Our Times

By Robert L. Hamblin

The rallying cry of Southern Baptists for this hour is a Bold Mission Thrust. We have been challenged to do an enormous task which demands visionary responses. The collapse of communicative barriers in today's world has made it possible for people of this hour to obey the Lord's command to take the gospel to the whole world. The vision of Southern Baptists is to answer that call of God in this generation. Mississippi Baptists accept the challenge to be a vital part of the Bold Mission Thrust. We must now prepare ourselves for this revolutionary outreach. We must catch the vision.

When I say we I really mean you. God will not deal with us in this matter in mass, but He will deal with us individually. This is the way God has always worked. When Jesus came to the pool of Bethesda there were many sick people there, but the Bible says there was "a certain man there." Jesus went straight to that one person. Today I could talk to you about specific goals and ideas related to the Bold Mission Thrust, but I want to talk to you about you. I believe that Jesus wants to deal with us individually in this matter. If there is to be a bold vision, there must be a bold visionary, and that visionary must be you. Ministers and lay persons must get a vision of the purposes of God for this challenging hour.

I would like to use a biblical text for the backdrop of this address. Nehemiah, chapter one, tells about a bold visionary of another time who just might be the example that you need today to lead you into commitment to a Bold Mission Thrust. About 70 years before Nehemiah returned to Jerusalem a new temple had been constructed in that city, but the colony of exiles who had returned to Jerusalem had made little spiritual progress. Even the leadership of Ezra, the prophet of God, seems to have made little impact upon them. Apparently, the majority of those living in Jerusalem, even if they had been touched by spiritual zeal, had found it very difficult to continue doing what God wanted them to do because of the challenges of worldly men who were all about them. It was time for a visionary, so God called one.

The Awareness of the Bold Visionary

The first four verses of Nehemiah, chapter one, say, "The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the 20th year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of

Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven."

Nehemiah became aware of the circumstances in Jerusalem. He knew that it was God's purpose for the holy city to be restored to its splendor. He knew that God's people should have the privilege of worshiping God in the temple, but these things were not happening. Aware that the will of God was not being done, Nehemiah carried a great burden.

It is time for Mississippi Baptists as individuals to have a vision of the needs of our world. Long ago we were commanded by Christ to take the gospel to every creature. We were told by our Lord that faith comes by hearing and hearing by the word of God. God has taught us that when men receive the gospel they will be born again. They will become new creatures. Their lives will be changed. Yet, today we see our world in spiritual and moral shambles just as Jerusalem lay in the rubble of its own distress plagued by pagan enemies who stood all about. Today we see the world evidently in moral decay plagued by those who care not for God, though the Lord has taught us that the day will come when kings and nations will bow their knees in adoration to Jesus Christ. In our time we see kings and nations challenging the truth of the word of God.

God called Nehemiah to be a bold visionary who would return to Jerusalem against challenging odds and change the decadent situation there. Today God wants to call you and me to be bold visionaries who are aware of the said plight of today's world and who believe that God can change it.

Let us learn from Nehemiah how we can be aware of the needs. We must become burdened. The heavy burden of a destroyed Jerusalem and sad worshippers of God broke Nehemiah's heart. My heart and your heart must be broken by the crying needs of the world. Men and women are living and dying without Jesus Christ. The Bible plainly teaches us that those who die without their faith in the Lord are destined for an eternity separated from God. Does this not break your heart? The burden of their souls must be upon us because God has challenged us to take the gospel to them.

Nehemiah fasted and prayed before the God of heaven. He confessed his

own sins and beseeched God to make his ear attentive and his eyes open to the needs of that servant and of the plight of Jerusalem.

If our awareness of the world's needs is to be what it ought to be, we must become bold visionaries through religious experience. It is not enough for us to accept a denominational motto which says that we must make a Bold Mission Thrust, but I must find myself as an individual involved in this Bold Mission Thrust. I must find my place, and you must find your place. In order to do that we must come face to face with God through religious experience. We must become praying people. Our prayers must be objective prayers. It is time we stop saying, "God bless our missionaries everywhere," and started saying, "Oh, Lord, here am I; send me."

In order to do this we will find it necessary to do just as Nehemiah did. He confessed his sin, and he confessed also the sin of his people. He asked God to revive him and to revive his people. The bold visionary will seek to improve his own fellowship with God through the confession of his sins. It is so easy to come to a convention like this one and to sit rather subjectively through its sessions wondering if we're going to get a blessing. I can tell you this morning that as long as you think of this convention and its sermons for other people or for your entertainment you're going to miss the point. If you will today, see that you are the one who is in need for renewed fellowship with God in order that you might become the bold visionary that God wants you to become; and if you will confess your sins and turn your face toward the face of God, something will happen to you that will identify you with the very purposes of God.

Let us be aware that something must be done in the world in this generation for the glory of God. Let us carry the burden of the needs of men and believe that God is the answer.

The Aids of the Bold Visionary Chapter two of Nehemiah tells us that the bold visionary of 443 B. C. was very frightened — especially when it was time for him to face King Artaxerxes. It was unlawful to go into the presence of the king with a sad countenance. Nehemiah did this and was very much afraid and sick at heart when the king mentioned his sadness. Nehemiah boldly told the king what his problem was, and the king asked him to explain his request. The Bible says while this was going on, "So I prayed to the God of heaven." Then, Nehemiah boldly asked the king to supply him with the things that he needed. He asked the king to give him a leave of absence. He requested that letters be given to the governors beyond the river that he might have passage to Jerusalem. He

also asked for a letter unto Asaph, the keeper of the king's forest that he might give him the timber that was needed for the rebuilding of the wall of Jerusalem. The king even went beyond the requests of Nehemiah and gave him captains and horsemen to accompany him.

It would have been easy for Nehemiah to have felt that he was commissioned by God to do an enormous task all by himself, but he did not feel this. When he accepted the responsibility from God to return to Jerusalem and build the wall immediately he had boldness to ask for all of the assistance that seemed to be available.

What is our commission? It is the same commission that has existed for two thousand years. We are to take the gospel to the whole world. We are not rebuilding walls, but we are rebuilding the lives of people through a new birth experience. That new birth experience can only come as they hear the message of God, the gospel of Jesus Christ, which tells us that Jesus died, was buried, and is raised again. The tool of our action is the word of God.

Churches must cease their jealousy of one another and stand together in a mighty Cooperative Program of worldwide outreach. One of the greatest aids we have in accomplishing the Bold Mission Thrust is our Cooperative Program. It is time that all of us increased our giving to the cause of missions through the Cooperative Program. I am sure that Nehemiah could have found some fault in the facilities that King Artaxerxes made available to him, but instead of fault finding he used those facilities to the very best advantage.

There are so many aids available to us as bold visionaries. It is impossible for me to speak of them in this short time. Our own denominational program, which is administered through our Baptist building here in Jackson, offers to us countless numbers of aids — aids in training for our local church, aids in the execution of the ministry of your church through world missions. In addition to this, we have people who are dedicated to God who are willing to use their whole lives for the glory of God in aiding in the worldwide mission cause.

We have four wonderful Baptist schools located here in Mississippi that are dedicated to the training of young men and women for the glory of God. You may find some reason to be critical of some little point of our schools, but this is not the time for criticism. This is the time for us to unite our hearts in an effort to support these aiding facilities which can train our young men and women to go into all the world and proclaim the gospel of Jesus Christ. Our Baptist schools

offer a quality of Christian education that is unsurpassed. Not only are men and women trained for a full time service of Jesus Christ, but my church and your churches are filled with men and women who are ready to serve the Lord with a Christian culture because they have had the privilege of being educated in one of our Baptist facilities. Let us unite and use our aids for the glory of God whatever they are. We have hospitals, a children's village, a wonderful new assembly, and much more.

The Action of the Bold Visionary The remaining portion of Nehemiah, chapter two, tells us that the bold missionary finally arrived at Jerusalem. When he got there he found enemies. It was necessary for him to go in secret and survey the need that existed. Upon assaying that need, he assembled his people for the task that was before him. He encouraged them so that they had a mind to work, and they set out against tremendous odds to defend themselves and to build God's wall around Jerusalem. It was time for action.

Now is the time for us to move into action. We do not want to expend ourselves in clichés and mottos, but we want to glorify God with a real mission thrust. The first action which I would recommend to you today is that you go home and have a Bold Mission Thrust in your own church and your own community. Get your church together under God. May there be unity of spirit there in the purpose of God. Look at your own community and find the way to get the message of Jesus Christ to every lost person in your community.



Hamblin

You get out one on one and win people to Jesus. There is no thrust for the glory of God unless you make that kind of thrust.

The second action which I recommend to you is that we as Mississippi Baptists unite ourselves in our giving to the Cooperative Program. It is my hope and prayer that every Mississippi Baptist church will see that it is possible for us to proclaim the gospel of Christ to every person in the world in this generation. Let us see that this will be done through giant increases in our giving to the cause of missions through our Cooperative Program. In addition to this, it is my hope and prayer that every church will increase its giving to our special mission offerings also. It is time for sacrifice. Let us do it.

If we are to be in the arena of action, more and more young people must be called to Christian service from our churches. Can we add five thousand new missionaries to our rolls in the next few years? We can only add those missionaries if we create such a spiritual climate in our churches that the Holy Spirit can fill us all and call our youth. It is time to pray that the Lord of the harvest will send forth laborers. It is also time for each of us to submit ourselves totally to God so that God can take our lives and mold us into the kind of sanctified leaders we can lead churches into a spiritual climate where God's Holy Spirit can do His magnificent work in all of the membership. Here at this convention there needs to be some confession of sin. Now, this morning, some of you need to get down on your knees and ask God to make you the kind of leader you ought to be. Pastors need to commit themselves totally to their ministries. Instead of seeking new places to serve, we need to seek to serve. Lay people need to lay aside their criticism of leaders and dedicate themselves to God so that God can do His spiritual ministry in our churches.

It is time that we strengthen the education facilities of our churches and our denomination so that we can train our youth and others in the service of God. We need a greater biblical knowledge. We need to be able to stand firmly upon the word of God because only through the proclamation of the word of God will we have a real Bold Mission Thrust.

I think today the Lord is visiting this place. I believe that He is looking for a certain man — you — to be a bold visionary in this time of need. The arena is the world. Every worker under God can be used, but we must be under God. God has a vision for me. He has a vision for you. Find what God wants you to do and dedicate yourself completely to it; then Mississippi Baptists together will have a real Bold Mission Thrust.



Belden Gets Only All-Age Award

Belden Church, Lee Association, is the only church in Mississippi to receive Church Training Merit Recognition for all age divisions. Belden's story will be featured in the August 1978 issue of CHURCH TRAINING MAGAZINE. Top row — left to right: Mrs. Billy Roper, Mrs. John Ed Pannell, Children's I leaders; Mrs. Marshall Clayton, Mrs. J. L. Herring, Children's II leaders. Second row: Mrs. Leon Roper, Youth II leader; Mrs. Jerry Page, Adult I leader; Mrs. W. T. Summers, Adult II leader; Mrs. P. H. Harlow, Adult III leader. Front row: Banks Hardy, pastor, Church Training Program Advanced Recognition; Miss Sarah Golding, Church Training Director and Youth I leader, Advanced Recognition. The Sunday School Board has discontinued Preschool Recognition so Belden's two preschool departments did not receive recognition. Miss Golding serves as associational Church Training Director for Lee County.

NAMES IN THE NEWS



Virgil Ratcliff recently observed his 75th birthday, while serving as interim pastor of Freney Church, Carthage (Leake). He and his wife were honored with a celebration in the fellowship hall of the church, where they were presented with a "money jar" containing a love offering. Ratcliff served as pastor of churches in Louisiana, Tennessee, and Mississippi and was serving as associational missionary in Leake County at the time of his retirement in 1968. The Ratcliffs are the parents of three daughters, and one son who is now pastor in McComb. The Ratcliffs live at 508 Dorritt Street, Carthage, Ms. 39051.

Richard Spencer, Jr. was ordained to the gospel ministry Nov. 6 at First Church, Hattiesburg. Kermit McGregor, pastor of Temple Church, Hattiesburg, delivered the charge to the candidate. Joel Ray delivered the charge to the church and Brooks Wester, pastor of First Church, Hattiesburg, preached the ordination sermon. Richard is a student at New Orleans Seminary and is available as supply pastor in this area. His mailing address is: Box 881, N.O.B.T.S., 3939 Gentilly Blvd., New Orleans, La. 70126.



Jimmy and Joan Barrentine, missionaries to Paraguay, are the parents of a daughter, Jennifer Renee, born Sept. 28. They may be addressed at Casilla 91, Encarnacion, Paraguay. Both are natives of Mississippi.

Sunflower Church ordained four deacons on Nov. 13. They were (top row) Earl Wright Pittman, John Sidney Parker, Jr., (bottom) Milton Earl Jefcoat, and H. M. (Mike) Snell. J. H. Burrell delivered the ordination sermon. G. M. Thrower is pastor.

David Grant, pastor of Broadmoor Church, Jackson, has been told by doctors at Ochsner Clinic in New Orleans that he should not return to preaching before January of 1978. Grant, a former president of the Mississippi Baptist Convention, has been suffering with a throat ailment for several months, following minor surgery on his vocal chords.

Robert Eddie Wiggins, native of Indianola and full-time evangelist, recently held his first revival in Mississippi. He was preacher for a meeting at Horseshoe Church, Route 1, Tchula. His son, Robert, led the music. (See "Revival Results" column).



In 1963, Wiggins preached his first sermon at Horseshoe and the church became his first pastorate. He left Horseshoe in 1964 to serve Jayess Church for two years before moving to Miami, Fla. Feeling that the Lord was calling him to pastoral evangelism, he went into that work full-time. Wiggins is available for revivals, Bible conferences, bus and Sunday School conferences, and gospel music concerts. He may be contacted at Box 762, Perry, Fla. 32347 (phone 904-584-2676).

Eddie Davidson was ordained to the gospel ministry on Oct. 16 at First Church, Stonewall. He is serving as pastor of Bethany Church, Bay Springs. John Merck, pastor of Shiloh Church, Saraland, Ala., delivered the ordination sermon.

Lavance Parker, deacon, presented a gift to Davidson from the Stonewall church, where Davidson was baptized and licensed. Davidson is the son of Mr. and Mrs. Edward M. Davidson, Sr. He is married to the former Babs Parker and has one daughter, Ashleigh Aimee. He will graduate from William Carey College in December.

Gerald Carlin will be guest speaker at First Church of Brooklyn during the morning service on Dec. 4. He is associate pastor of Temple Church, Hattiesburg. He previously was evangelistic missionary in Ghana, West Africa for 10 years. Ken Soemake is pastor at Brooklyn.

Staff Changes

Lowell Johnson has accepted the call as pastor of First Church, Vardaman. Johnson moved from First Church, Moss, where he had served as pastor since 1974. A native of Verona, he is a graduate of Blue Mountain College and New Orleans Baptist Seminary. He is married to the former Janice Hill of Dumas, Miss. They have one son.



Johnson

Robert F. (Tad) Denson, Jr., has recently assumed the duties of part-time minister of music and youth at Mt. Zion Church (Simpson). He is the son of Mr. and Mrs. Robert E. Denson, Sr., of Jackson. A sophomore at USM, he is president and student director of the USM Singers. Ben Carlisle is Mt. Zion pastor.



Denson

Alan E. Balliet became pastor of South 28th Avenue Church in Hattiesburg, October 31. He goes from a five-year pastorate at Bethlehem Church in Laurel. Balliet is a graduate of Mississippi College and Southwestern Seminary. He and his wife, Betty Sue, are originally from Woodville. They have two children.



Balliet

Gregg Thomas has accepted a call as minister of music at Priceville Church, Tupelo. The son of Rev. and Mrs. Horace Thomas of Fulton, he is a student at Itawamba Junior College.

Robert M. Hanvey has resigned the pastorate of the Easthaven Church, Brookhaven, and has accepted the pastorate of First Church, Hazlehurst. The Hazlehurst Church is honoring Hanvey, his wife, and daughter Kathy with reception in the Fellowship Hall, Sun., Nov. 27, from 2 to 4 p.m.

Hanvey, an Alabama native, is a graduate of Jacksonville State College and New Orleans Seminary. He was ordained at First Church, McComb, where he formerly was associate pastor.



Hanvey

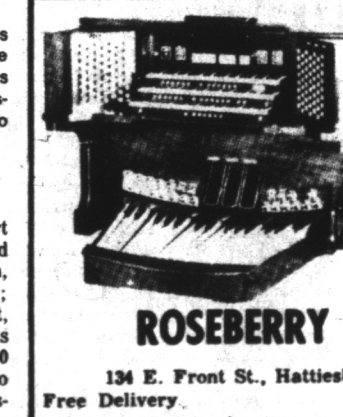
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BROADMAN



Two Serve Two Decades

Oct. 16 was Appreciation Day for Robert and Katherine Ertle at Ahnding Church. Mr. Ertle served the church 22 years as Sunday School director and 19 years as church treasurer. Mrs. Ertle served as church clerk for 19 years. The couple resigned their positions after many years of loyal and efficient service. The church presented each of them with a plaque as a token of appreciation. They are shown with their pastor, Dennis McKay.



Truth To Sing At McDowell Road

Truth is coming to Jackson on Nov. 30. This touring music company of 19 members will appear at McDowell Road Church at 1020 McDowell Road at 7 p.m. Truth is in the midst of its sixth tour which will encompass every corner of North America. This group of multi-talented musicians from 11 states give a year or more to this evangelistic ministry. With nearly a dozen albums recorded, Truth is heard on radio and also seen on network television around the world each day.

Revival Dates

Carey Chapel Church, (Marshall) Nov. 27-Dec. 2; Johnny Green, from Wynne, Arkansas, evangelist; services at 7 nightly; Don Grimmett, pastor.

McLaurin Heights Church, Pearl: Dec. 17 and 18; Moody Adams, fulltime evangelist, preaching; services Sat., Dec. 17, at 7 p.m. and Sun., Dec. 18, at 11 a.m., and 7:30 p.m.; Curtis Williams, pastor.

Revival Results

Horseshoe Church, Tchula: Robert Eddie Wiggins, native of Indianola and a former pastor of Horseshoe Church, now a full-time evangelist, preaching; Robert Wiggins, son of the evangelist, in charge of music; eight professions of faith; four additions by letter; 50 rededications and commitments to Christian service; James C. Carr, pastor.

Sincere Praise

"For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness" (1 Thessalonians 2:5). Sincere praise is a joy to the heart and we should praise others, give them the inner glow of approval, but extravagant flattery given for a false purpose is shallow and lacks the true ring of sincerity. A compliment given that shows true appreciation lifts the spirit of the bestower as well as the receiver. Let us appreciate others. — Lena Scott Price

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Devotional



The church presented the Griffiths with a set of den furniture.



Actress queens were Cindy Ramshur, Darlene King and Jennifer McNeese. Queens with sceptor were Jennifer Ramshur, Lisa Autry, and Carolyn Pittman. Queen regents were Terry Broom, Donna Ladner, and Sherry Pittman.



MEMBERS OF PEAL-HARVEY, PETAL, participated in ground breaking ceremonies on October 9 at the site of their new century, educational, administrative, and recreational facilities. The contractor, Hanco Corp. of Hattiesburg, anticipates completion within a year. Leadership in the building program has been furnished by Jerry Henderson, pastor; Robert Russell, Building Committee Chairman; and Tommy Strickland, chairman of deacons. Financing of the \$981,800 project has been greatly aided by a highly successful "Together We Build" campaign, which raised approximately \$230,000 in cash and commitments.

By Curtis Roland, Pastor, East Morton

Remember, he who carries a "tale" often makes a "monkey of himself." Keep your words soft and sweet, you never know when you may have to eat them.



AS-150

So is God.

So, when it comes to an economic crunch, whether national or personal, we have to look hard (after we get past the phone bill) to find a place to cut down. Consequently, in looking around last spring for ways to help with the

On this Thanksgiving Day, I will be still in God.

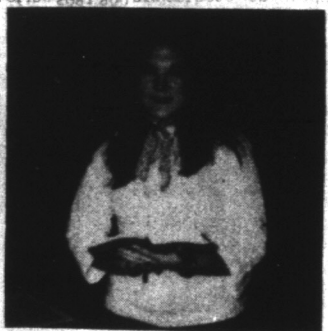
Who Is The Greatest?



Robert J. Kohn, president of the American Chemical Society, is shown in a black and white portrait. He is an older man with glasses, wearing a suit and tie.

Fallis

When Jesus returned to the table, he asked if they understood what he had done. They had called him Master and Lord, and he accepted the titles. But the fact that he was Master did not keep him from doing the work of a servant. If he could do that, certainly they should do it also. After all, a disciple is not better than his teacher. Jesus was not requiring foot washing as a regular feature of church life; he was giving a divine example of true greatness under the reign of God.



Julia Watson, sophomore from Verona

Students Memorize Scripture

He hopes that learning scripture will become a habit the students will keep throughout college and that it will eventually become a lifestyle.

Jesus—The Divider Of Men



Duncan

Jesus answered His opposition by saying, "For a little while I am within your reach, and then I am going back to the Father — the One who sent me. Where I am, You cannot come." This

Some Jewish people recognized Him as the promise from God. They said, "This must be He." Others said, "This man might be the very Christ." They could not agree in their decision. "So there was a division among the people because of Him" (John 7:44). They had their Scriptures which they trusted. They had their facts concerning Him such as the seed of David from Bethlehem. Some were ignorant and

"There are eight rungs in charity. The highest is when you help a man to help himself." Maimonides, *Yad: Motmot Anselm*, 1120

When this building was no longer adequate, a red brick church was built in 1947 which contains an educational area. A pastor lives on the field, in a convenient pastorage.